SOCIAL PROGRESS

he Westminster Assembly and the Social Gospel
iquor—A Social Appraisal
he Church in the Peacemaking

OCTOBER 1943

Table of Contents

Articles **Page**

The Westminster Assembly and the Social Gospel, *by Robert Hastings Nichols* 1

Protestantism: Genius and Strategy, *by William Adams Brown* 5

Liquor—A Social Appraisal, *by Wilbur La Roe, Jr.* 6

The Church in the Peacemaking, *by Paul S. Heath* 9

Six Major Problems Confront the Church, *by Eduard C. Lindeman* ...13

Democracy in Labor Settlements, *by T. Gutherie Speers* 18

Films for the Church Program, *by William S. Hockman* 20

Editorial Comment

For Times Like These 16

Sanctuary

Temperance Sunday, 1943 22

World Order Round Table

World Order Sunday in the Churches, *by Herman J. Sweet* 24

Departments

The Workshop 26

About Books 28

Current Films 32

Study and Action 33

Social Progress

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SOCIAL PROGRESS

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The Westminster Assembly and the Social Gospel

By Robert Hastings Nichols *

THIS title is absurd in at least two ways. "Social gospel" itself, despite the great good that it indicates and despite its recognized position in the recent history of Christianity, really is an absurd expression. "Gospel" here means the Christian Gospel, and the Christian Gospel is social at its heart. "Social gospel" is as much tautology as would be "white whiteness." Absurd also is it, on the surface, to connect the Westminster divines with the modern awakening of Christian conscience and purpose marked by the phrase "social gospel." For they belonged to another world.

Not to mention other respects wherein their world was another than ours, let us remember that between them and us lies the Industrial Revolution. This and its sequels in the last hundred and seventy-five years have brought in another world. What conditions set the problems for Christianity in our common life? Industry developed by science and controlled by invested capital, the labor movement, millions of men and women in factories and mines, cities created by industry, where people are massed as never before our time—these, to specify no more, create the problems which confront the Christian Church. In seventeenth-century England these things existed only in embryo. Today, they form our social world, a world which the men who sat in the Jerusalem Chamber could not have imagined. Again, their world was not ours because it was practically a white man's world. Of course, they knew that people of other colors existed. But the world which they realized in connection with the ethical obligations of Christianity con-

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sisted of one kind of men. They knew neither the industrial problem nor the race problem. Such considerations teach us what we may not expect to find in the works of the Westminster Assembly touching our duty to practice Christianity in our world.

Nevertheless, a straight line of spiritual heredity runs from the Assembly to the social gospel. Its members were by overwhelming majority Puritans, that is, Calvinists. The Scottish commissioners who were so influential brought nothing different. All these men were governed by the conviction pervading the Calvinistic Reformation that the highest good of a Christian man in this world is to fulfill the will of God in the world, that Christian men are called and chosen of God to be instruments of his holy purpose for human life. They would not have understood or tolerated any thought of the Christian life as contemplative or quietist or ending in individual piety. Their Christianity made them activist, soldiers in the cause of God.

We shall not find this said in the works of the Westminster divines, because it lay so deep in their conception of Christianity that it went without saying. Their acts say it if their words do not. Their whole enterprise in the Assembly expressed their consciousness of obligation to bring to pass what was according to the will of God and their determined purpose to this effect. The Parliamentary ordinance summoning the Assembly, with which its members were in full sympathy, declared that "the Lords and Commons . . . are resolved . . . that such a government shall be settled in the Church as may be most agreeable to God's holy word." When they took the Solemn League and Covenant, the Westminster fathers swore with uplifted hands: "We shall . . . in this common cause of religion, liberty, and peace of the kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and we shall not suffer ourselves . . . to make defection to the contrary part, or to give ourselves to a detestable indifference or neutrality in this cause which so much concerneth the glory of God, the good of the kingdom, and honour of the King. . . . All which we shall do as in the sight of God."

Here sounds the ring of the consecration of Christian men to the accomplishment of the divine will as they saw it, in the world, in society. When the same purpose and consecration arose powerfully, late in the nineteenth century, it was said to be something new. Its forms were new, as circumstances were new. The essential spirit is as old as Christianity. But it appeared in special strength in the Puritanism which the Westminster Assembly represented. Since then it has never failed, in English-speaking Christianity at

least. It has overflowed Calvinistic bounds. It had a second great expression in the broad and mighty movement to better the conditions of living for fellow men generated by the Evangelical Revival of the eighteenth century. The Westminster fathers stood in the dynamic tradition of Christian endeavor toward the realization of God's will in human life.

Their conviction of obligation to serve the divine purpose appeared in their sense of national responsibility. They were not academic theologians formulating doctrine *in vacuo*. They met in the midst of a civil war wherein the future of their country was at stake, and they were neither neutrals nor pacifists. The ordinance of Parliament prescribed their duty to be "to confer . . . among themselves of such matters . . . concerning the Liturgy, Discipline, and the Government of the Church of England, or"—note that theology comes second—"the vindicating and clearing of the doctrine of the same from all false aspersions and misconstructions, as shall be proposed unto them by either or both of the said Houses of Parliament, and no other." Accepting this whole-heartedly, they understood their task to be to plan for "a further and more perfect reformation" of the Church of their country. And the reformation of the Church to these men was no mere affair of ecclesiasticism. In true Puritan fashion, they meant to have a reformed national Church, that it might be the means to a national society reformed and regenerated as God would have it. They desired a Church efficient to seek "the good of the kingdom," because they held the Church of God to be answerable for this good. Social responsibility was inherent in their conception of the Church and of the life of Christians.

To refute the social responsibility of the Church a passage in the Confession of Faith, Chapter XXXI, has often been appealed to: "Synods and councils are to handle or conclude nothing, but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate." Obviously this contemplates a state Church, and means that Church councils shall not arrogate to themselves civil authority. When this passage is used, for example, to prevent the General Assembly from expressing its conscience on a social question which has political bearings, it is misused. And when it has been so used concerning a question on which the Church feels deeply, as a rule this has been in vain. The spirit inherited from the authors of Chapter XXXI has been too strong to permit such a misinterpretation.

The social responsibility of Chris-

tians informs a chapter of the Confession which has been much under discussion recently, Chapter XXIII, "Of the Civil Magistrate." The ascription to civil officers of a certain duty and power in Church affairs stated in the original document was necessarily revised out by the American Presbyterian Church. But there remains a description of an honorable relation between Church and State, in which it is implied that the Church has a duty toward society organized in the State. The idea that the proper attitude of Church people toward the State is suspicion if not opposition finds no encouragement in the Confession. This chapter further asserts that it is right for Christians to exercise civil office. This, which sounds strange nowadays, was published in opposition to Anabaptist teaching. The Anabaptists conceived of the Church as a company of regenerate saints withdrawing from society and living to themselves in the practice of piety. Hence their members were forbidden to hold civil office. All this the Westminster Assembly rejected. The Church for them was not a sect apart from the common life and its burdens, but a body owning a duty under God to "the good of the kingdom." And Christian men were to discharge their responsibility for social welfare by office-bearing. Here belongs the much controverted teaching of the Confession about war. "Just and necessary occasions" may arise, cases in which for the sake of the common good war is unavoidable. In such the Christian office-bearer is justified in fulfilling the responsibility brought upon him.

It was said that the Christian Gospel is social at heart. The least known of the Westminster symbols, the Larger Catechism, abundantly shows that its authors apprehended this, in ways appropriate to their circumstances. The sum of the last six of the Ten Commandments is said to be "to love our neighbor as ourselves, and to do unto others what we would have them to do to us." The list of "sins forbidden in the Eighth Commandment" is in parts a startling condemnation of practices of modern business which cause some of our social woes. Could the Westminster divines return to earth, they would be at home in our endeavor for a more righteous social order, and they would bring to it the energy with which they served the will of God in their day.

Real democracy is not equal sharing of power and opportunity; it is equal commitment to the common good; it is a program of sharing opportunity and responsibility to the full extent to which capacity exists to make good use of them.

Arthur E. Morgan.

Protestantism: Genius and Strategy

By William Adams Brown *

A conference seminar of interdenominational leaders, meeting during the past summer, addressed themselves to the question: What is the genius and strategy of Protestantism in a community? As a member of that group, Dr. Brown contributed the following clear and incisive statement.

Protestantism is a word which is used in two senses. In the first sense it is used to describe the group of autonomous denominations which trace their origin directly or indirectly to the Protestant Reformation but whose members are only in part Protestant in spirit. In the second sense, it is used to describe those persons who, whether members of Protestant Churches or not, are animated by the Protestant spirit.

The genius of Protestantism is the spirit of fellowship in freedom. It is the spirit which is born of the discovery that fellowship is possible without sacrifice of freedom, between all those who, having been delivered from the tyranny of law, both in Church and State, by faith in God's free forgiveness mediated through Jesus Christ, have learned that it is possible for free men to use law as an instrument of fellowship, and that so used it may become God's gift for their good.

Strategy is a way of attaining long-time objectives by a comprehensive plan, but, however excellent in theory, it may become useless in practice unless followed up in the immediate emergency by the right kind of *tactics*. Tactics is the short-time action which is needed to implement strategy.

The strategy of Protestantism is a long-time plan of campaign which has for its goal to make the spirit of Protestantism dominant in every aspect of the personal life, and, as a condition of this, to create institutions which can make contact between those who are now separated by streams of divisive influence—national, racial, economic, cultural, and religious—so that, in spite of these divisive influences, they can maintain fellowship on every level of community life.

The tactics of Protestantism is to establish points of sympathetic contact between individuals and social groups that agree at some points but differ in others, in order that by understanding and respect for every form of honest difference they may learn to act together in the zone of agreement, while at the same time they maintain fellowship and engage in common study and experiment in the zone of difference.

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Liquor—A Social Appraisal

*By Wilbur La Roe, Jr.**

THERE are such widely divergent views concerning the use of liquor that our study of this question must be carefully made and the facts honestly and fearlessly presented. In this article we shall approach the liquor problem not as a prohibition issue, but as a social problem requiring the best analysis that we are able to give it. We shall test the liquor industry as a social institution, asking: What contribution does liquor make?

Why People Drink

Let us never forget that even one inebriate is a tragedy. The psychiatrists tell us that men become drunk for the purpose of avoiding reality; that is to say, they lack the courage to face difficult problems and seek escape by placing themselves in a sort of stupor where their conscious minds will not have to face the world's realities. The real weakness in an inebriate is not his appetite for liquor; his appetite is symptomatic of a more basic moral weakness. He cannot take the adversities of life "on the chin." [1]

The difficulty with this sort of escape from reality is that it does not remove the cause of the trouble. When the weak fellow recovers from the spree he has the same problems to face, and is less able to face them. The man of courage, on the other hand, faces his difficulties and overcomes them, and through the experience becomes a stronger and better man.

Another prolific cause of drinking is "social pressure." People are tempted by the pleasant sociability of the "cocktail hour," or find themselves in a social group where liquor is served and wish to avoid the embarrassment of declining. A drink or two seems to overcome that feeling of shyness or social inadequacy which so often plagues young people. Men and women, tired at the end of the day, get a "lift" from alcohol as they prepare for the evening's engagements. The apparently innocent social hour lays the foundation for alcohol's deadly work in providing "escape" from the pressures of life, so greatly intensified by war tensions and activities.

Physical Reactions

Medical authorities agree that alcoholism has its physical as well as

* Member of the bar, District of Columbia; member of District of Columbia Board of Parole; member of Committee on Social Education and Action, and Board of National Missions, Presbyterian Church, U. S. A. From the pamphlet *Community Clinic*. Department of Social Education and Action, 25 cents.

[1] Cf. Haven Emerson, *Alcohol and Man*, p. 270; also Karl Menninger, *Man Against Himself*.

its psychological implications.[2] Alcohol is a poison even when taken in moderate quantities. Scientists tell us that it appears in the blood stream within five minutes after it reaches the stomach and diffuses so rapidly that all tissues and body fluids receive a share of the amount ingested. Experiments show also that not only is alcohol a poison, but it is a poison which has a peculiar affinity for the brain.[3]

The athlete in training is strictly forbidden by his training rules to take even a single drink, because even a small amount of alcohol in the blood stream slows nerve reactions and muscular co-ordination. Certainly if the idea of drinking in moderation were sound it would be applied to athletes in training.

Scientific studies show that even small quantities of alcohol in the blood stream may affect nervous reactions before the results are visible in ordinary behavior. Thus, a man who has been drinking but who does not appear drunk may nevertheless cause a serious automobile accident because his nervous reaction to a danger signal and his muscular co-ordination in putting on brakes is slower than normal. By the same token, drinking among employees in factories where quick and accurate nervous responses are required is the cause of many accidents, and is an unwise practice for any individual the success of whose work depends upon efficient functioning of his brain or upon accurate nerve reactions. Nearly every family in the United States has had a friend or relative killed or injured in an accident caused by liquor. When shall we have the forthrightness to admit that fact? The total abstinence which we require of our athletes in training certainly is not too much to require of the operators of powerful factory machines and the drivers of automobiles.

Liquor in Wartime

The consumption of liquor is especially wasteful from a social viewpoint during time of war because of its effect on man power. Dr. Thomas Myers, President of the American College of Neuro-Psychologists, said, in July, 1942, that chronic alcoholism is preventing one million persons from shouldering their responsibilities in the war emergency, and he added that rehabilitation and educational programs are sorely needed "to salvage wasted man power for the war effort and to prevent an increase in chronic alcoholism during the war and postwar years."

Liquor and venereal disease are tied together, for the simple reason that when a man is under the influence of alcohol he loses his will power and is much more apt to engage in promiscuous sexual relationships. The British Royal Commis-

[2] See Haven Emerson, *Alcohol: Its Effects on Man.*

[3] Cf. Haven Emerson, *Alcohol and Man*, p. 225.

sion, in *A Review of the Effects of Alcohol*, says: "It would be difficult to overestimate the influence of alcohol on morals or its role in the spread of venereal disease." And Surgeon General Thomas Parran, Director of the United States Public Health Service, finds prostitution closely allied to the "kindred evils of drunkenness, drug addiction, and larceny."

Liquor and Crime

A still further social harm resulting from liquor is its large-scale contribution to crime. In 1941 the Federal Bureau of Investigation examined 630,568 fingerprint cards giving data on violations of state laws and municipal ordinances. Of these offenses, 187,118 were connected with liquor, 142,748 being for drunkenness, 34,007 for driving while drunk, and 10,363 for violation of the liquor laws.

A similar conclusion was reached in the State of Connecticut. The Committee on Vagrancy and Alcoholism appointed by the Connecticut Prison Association on October 1, 1941, reports that

"In the city of Hartford alone there were 10,602 arrests for drunkenness in the year 1941. There were 15,039 commitments to our county jails in the year 1940-1941, 8,353 (55.5 per cent) of these commitments being for drunkenness. . . . The state expended approximately $103,742 last year for keeping those sentenced for intoxication in jail."

The same committee reported that "we studied every case presented before the Hartford Police Court for a period of three months from November 15, 1941, to February 16, 1942. . . . 1,944 cases (73.6 per cent) out of a total of 2,640 cases . . . for that period directly or indirectly involved alcohol."

Why Not Drink Moderately?

So, says a certain young person, the answer is that alcohol even in small doses is a poison with dangerous possibilities. Even the so-called moderate use of liquor contributes to awful national waste of "men and material" and to the profits of the damnable liquor industry. More than that, if you engage in drinking you are setting a bad example for others whose "tolerance" for liquor —the amount they "can carry"—is less than yours or whose will power may not be strong.

Are There Benefits?

It behooves the honest Christian student to inquire as to what are the offsetting benefits that liquor confers upon society. What good does the stuff do, aside from assuaging the thirst of those who have an appetite for it? A long list can be made of the evils caused by it, but the corresponding list of benefits will be found woefully short. Nothing brings out the truth like a debate on the subject.

The Church in the Peacemaking

By Paul S. Heath *

HOW can the Christian Church relate itself to the progress of actual peacemaking? This is a practical question which is being asked with increasing urgency as the war progresses. Church people feel, perhaps, more deeply than any other group that something must be won in the present upheaval beyond military victory, and that this something is not going to be won apart from the ideals and hopes and faith of the Church. The Church is the custodian of the revelation of the eternal God which contains directions not only for the life of individual man but for the relations between men and nations. This guidance must make itself felt in the process of peacemaking if our hopes are not to fail. How then can the Church bring to bear its influence in an effective manner?

If we are to approach an answer to this question it will be necessary for us to try to visualize as best we can the pattern which the process of peacemaking will take. It is common, especially in this country, to think in terms of a peace table, at the close of hostilities, around which the representatives of the nations will gather and which will draw up a peace formula in a manner similar to the formulation of the Peace of Paris that concluded the last war. It is not likely that this will happen. This war will not have a dated stopping point. It is already over in North Africa and in Sicily. Italy has surrendered. Gradually, it will be over in Greece and Rumania and Yugoslavia and Norway, and so on, and finally in Germany and in the Far East. The process of peacemaking is already under way. The day-to-day actions of our State Department and our military commanders are already shaping the peace. If the Church, therefore, is to relate itself to this process, it should be active now. As the close of the war approaches the heart of the Axis, the problems of peacemaking will become more complex and will necessitate more "on the spot" decisions and procedures. The maintenance of order, the control of the spirit of vengeance, the provision of food, the problems of rehabilitation, the safeguarding of health, the creation of a new and constructive will to live, the settlement of economic questions—these and a thousand similar urgencies will have to be faced on the spot, with the help of cabled instructions from the President and the Department of State.

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Is it not likely that ultimate patterns of order will be developed piecemeal out of the actual situation as it has to be confronted? Some of these situations will be controlled by combinations of powers, and some by the united action of all the powers. If this guess even approximates what is going to happen, then what we call world peace will be approached by a multiplicity of actions by governments over an extensive period of time. Some of these actions are developing in conferences during the present weeks. And what we think of as a definite pattern of world order will be achieved only as these separate settlements all add up to some kind of international unity and order which can become the basis of international co-operation. Only then shall we be able to plan for permanent procedures of international law which will approach our ideals for world government.

1. If this estimate as to the nature of the actual peace process is anywhere near the mark, then the way in which the Church is to relate itself to the process must be guided by the facts of the situation and not by any abstract conception of how the peace ought to be made. For example, we often hear the question asked and discussed: Should the Church be represented at the peace table? Recently, we have heard the suggestion from the Catholic Church that the Pope should be present at the peace discussions. If the peace is going to come about through a series of solutions of particular problems in scattered localities and over an extended period of time, any such question and discussion is academic even if it were desirable to have the Church so represented. It is much more to the point for the Church to establish those channels of communication with the Government which will enable it to make its views known and the weight of its conscience felt, both as to the general principles which are contained in our faith and the implementation of these principles in certain forms of political and economic action.

We may be quite sure that the Catholic Church will be able to communicate directly with the Government through its papal nuncio and make its thinking known. The Protestant Church ought to be similarly represented by some one man or small group of men who would have the backing of American Protestantism or as much of it as is represented in the Federal Council of the Churches of Christ in America. Doubtless the Commission to Study the Bases of a Just and Durable Peace does have informal contacts with the officials of our Government, but it is important that there be much more official channels of communication than now exist. This is especially important because the nature of the peacemaking requires that there be an over-all guiding purpose that will animate

the separate decisions that are made and commitments that are reached. Such over-all purpose and objective are not apparent in negotiations that have already been conducted.

2. Behind any such representation as this, there must be a more definite and organized mobilization of Church opinion than exists at present. The General Assembly of 1943 called for a Church-wide program of study and action on behalf of Christian World Order. The Department of Social Education and Action has issued a folder called *Christian Enlistment for World Order* which gives a detailed plan of study and action for every Church. We suggest that each presbytery adopt this program for its Churches. But we must not stop here. We must put the same kind of moral pressure and promotion behind this program as we put into the Wartime Service Commission appeal for funds. Let the roll of the Churches be called to determine what is being done and to share successful ideas. Let us plan for a one-hundred-per-cent fulfillment by the Churches of this order of General Assembly. The Methodist Church has already taken steps in this direction with its "Crusade for a New World Order," led by the Council of Bishops, which plans a strong educational program for the Church and an organized effort to bring to bear the weight of the Church's opinion on Senators and Representatives.

Each denomination should have some such mobilization program, and the various denominational efforts should be brought to a focus in a community council, which would mobilize opinion on a community basis. The "Christian World Order Mission" planned by the Federal Council of Churches and other interdenominational groups will be helpful in the community program. But let us emphasize again that the Church must face the peacemaking process as it is taking place and not waste its breath and energy in protesting that there ought to be set up this or that kind of world peace program.

The ultimate purpose of the mobilization of the Church for peace is to get back to the individual parish and minister, for the power of the Church will depend in the last analysis on the intelligent understanding of the problems of peace by the individual Church member and the weight of opinion that can be brought to bear on individual Senators and Representatives. This means that the organized opinion of the Church has got to be made clear to our representatives in the Government by personal letters and by strong action at the sources of government—the election polls. There is little use in even talking about peace when we go right on voting for men who have openly stated that they will stand in Congress for something quite different from what we believe in.

It may be necessary also to wage a fight to secure a change in the Constitution which requires a two-thirds vote of approval by the Senate on treaties or agreements. This two-thirds vote was put into the Constitution long ago when our states exercised a kind of sovereignty which no longer exists. There is no reason today why one third of the Senate should be able to defy the wishes of the country in the matter of international agreement.

Further, the education of the Church should not be too discursive and general, but might well concentrate on the meaning of the "Six Pillars of Peace" as put forward by the Committee to Study the Bases of a Just and Durable Peace. This would give the Church the enormous advantage of concentrating its effort on a few of the main essentials of a Christian peace instead of scattering our effort over the whole vast area of problems and solutions that center around the question of world order.*

3. In addition, the Church might well constitute itself the watchdog against the following dangers that may destroy the possibility of peace:

a. First, we know there will be a paralyzing fatigue that will overcome us as the war goes on and we become weary and war-sick. We shall have an overwhelming desire to get back to normalcy and let go to blazes the thorny problems of the world which might keep men overseas and our country on a war footing. We must be constant and persistent against this war fatigue.

b. We must not so set our hopes upon some utopian solution to the problems of the world that we will become bitter and disillusioned by the far less than perfect motives of men and nations making the peace. We know in advance that powerful influences of self-interest, including that of our own country, will seek solutions urged by greed and fear. We will not secure the perfect instrument of peace and world order, but it is possible that we can get one foot set firmly in the path.

c. Greater than the danger of the differences that exist between the nations as to the solution of world problems will be the differences between men within the nation itself. These differences should be kept on a plane of statesmanship and not be allowed to deteriorate until the fate of peace becomes a political football and subject to every whim of political prejudice.

Over and above all its activities, the Church is responsible for the creation of an "ethos," a spirit, unwavering in its insistence that men can be brought to live together in mutual respect and good will in a just, peace-loving world community.

* A Study Guide, *The Christian Church and World Order: Study II, Nations United for Peace,* has been prepared, based on the *Six Pillars of Peace.* Available from Presbyterian Book Stores. 35 cents.

Six Major Problems Confront the Church

By Eduard C. Lindeman *

The point of view of the writer is that of the social philosopher and layman, and some theologians may differ with him in his proposals. But agreement, as he points out, is not paramount. What is important is honest thinking and speaking. Dr. Lindeman's stimulating and forthright statement of the function of the Church in wartime will, we believe, contribute to that end.

ALMOST eighty years ago this country was in a situation similar to our situation today. We had tried to compromise with evil. We became worse and worse, until the final and unbearable compromise which meant we could not go any farther without complete demoralization. In one of the Lincoln-Douglas debates, Judge Douglas construed Abraham Lincoln's words to mean other than he had said. Mr. Lincoln was seated at the back of the platform with bowed head. When he was called to speak again, he rose and strode ominously forward and readdressed his audience: "My fellow citizens, I have not a fine education; I am not a master of language; I am not prepared to enter upon a discussion regarding dialectics, but what I said was not what Mr. Douglas interpreted my words to mean. I know what I meant, and I will not leave this crowd in doubt." From that moment on the American people began to find themselves.

And so it is again. We must speak these days, not in the hope of getting agreement: whether you agree with me or not is not paramount. It *is* important that people should say what they mean and stop the intellectual double talk which confuses us all. It is in the light of that desire for frankness that I speak to you of what I consider to be the six major problems of the Church in wartime.

The Church must become the interpreter of the moral issues involved in this conflict. The alliances between the nations in this particular conflict are extremely peculiar if not unnatural. The alliance between Germany and Italy is unnatural. Our alliance to Russia seems unnatural to many Americans. We have to interpret the war as a social revolution. All modern wars have tended to become revolutions. This one was a revolution from the very beginning.

In the first place, we need to interpret the war as a moral struggle. This is very odd for us, because when we entered it we never dreamed, for example, that our own domestic race

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problems would rise to such proportions. We are forced to make adjustments for which we expected to have decades. The yellow and the brown and the black people of the world simply do not trust us. They outnumber us more than two to one, and they are now learning the techniques of modern warfare.

Yes, we must interpret this war as a moral struggle, and it is not going to be easy. Two of my students are trying to make a study of sermons in this part of the country in the light of the war. These sermons are, as far as I can see, a complete evasion of the moral issues of the war. If that should continue and we should come out of this war in the same kind of confusion, the war will be a great disillusionment. We are going to lose literally hundreds of thousands of men. Thirty million have already been killed in this war. The death rate is actually less than in the first World War, but the casualties are infinitely higher. The Church must help people to accept the tragedy of war with honesty, courage, grace, and integrity.

In the second place, one of our major responsibilities is to get a moral understanding of the wartime restrictions. I am already gravely concerned about what is going to happen to this generation of children where rationing has been talked about in unmoral terms. We are on the verge of another bootlegging era. How should we be prepared for this type of error? If we all get immoral about rationing and other restrictions, what difference does it make who wins this war or who survives? You will see now that I am not suggesting easy tasks.

The third task is to provide our people with some sort of antidote for the corrosiveness of hatred. Chief among the attitudes of the people in Europe is a deepseated hatred of their own folk: the people who have betrayed them, the secret police in their own country. So it will be everywhere. I am a Scandinavian myself and was speaking recently to a Norwegian who told me that after the war is over they have "a big job to do" eliminating these traitors. "We all have our lists," he said.

The kind of hatred that will be let loose the moment the tension of the war ends is something for which the Church and all right-minded people must be prepared. And we ourselves are not free of it!

My fourth point is the ways in which the Church can help us in relation to social problems. War is a social disease; all standards fall in wartime. We must watch that our standards of social welfare do not fall too far.

Take the question of delinquency, for example. It is not a new problem, for we have a record which no other nation in the world can match for crime and lawlessness. Many problems of delinquency today are due, I believe, to nothing more than

a decrease in social services. Mr. John B. Hughes studied absenteeism in the war plants. He made a speech saying that the trouble with these people was that they have no provision for their leisure time and their social problems; that absenteeism is a problem of unorganized leisure and uncared for family needs. I believe that too. I wish the Church could help to get neighborhood groups organized around these social questions, so that solutions could be a process of consent instead of policing. Policing sometimes brings results we do not expect.

My fifth suggestion is that the Churches must prepare the people now for peace. When the war is over it will be too late. I suppose ours is the highest I. Q. army in the world; 42% have had high school or college education. They will come back smart and tough.

I have been collecting some of their prose and poetry. The boy who interested me most was a Scandinavian named Busha. He wrote:

"I fight, neither for destiny, nor fame,
Nor money, nor the evasion of youth.
Mine is not the battle of man against brother,
Nor wresting from the wicked the shield of truth.
These are the trappings of men far wiser.
My reason is direct and simple as the rain:
In my hand I hold what was once a plowshare;
Perhaps some spring I can set it to earth again."

All these boys want is peace. They do not want another generation to go through this experience. This is going to be a tough peace—not easy to violate—a peace founded upon force if necessary. And to prepare the people for peace is peculiarly our task in the Church.

My last point has to do with the question of faith itself. I have come to a very important conclusion about faith. I am not a theologically trained person, and therefore I suppose I am venturing upon ground on which a mere teacher of philosophy ought not to step. Nevertheless, I see now that we must reconstruct our faith. The main issue is the need for an active faith and the second, the process of faith, for faith begets energy.

And so in closing I say to you what one of my great friends, Oliver Wendell Holmes, has said: "Life is action, the use of one's powers. . . . Life is a roar of bargain and battle, in the very heart of which there arises a mystic spiritual tone which gives meaning to the whole and transmutes the dull details into romance.

Man is born a predestined idealist because he is born to act. To act is to affirm the worth of an end; and to persist in affirming the worth of an end is to make the ideal."

Do not be beguiled by the simplicity of that last sentence, but ponder its meaning. Faith succeeds because it comes from action.

Special Conscientious Objector Committee

The Special Committee on Conscientious Objectors authorized by General Assembly has been announced. Its 10 members are drawn from the General Council, the Committee on Social Education and Action, and from the Church-at-large appointed by the Moderator. The ministers are: George A. Buttrick, New York, N. Y.; Ralph N. Mould, Philadelphia, Pa.; Peter K. Emmons, Scranton, Pa.; William Barrow Pugh, Philadelphia, Pa.; Harold Bowman, Chicago, Ill.; Ralph McAfee, Erie, Pa.; Stuart Nye Hutchison, Pittsburgh, Pa.; and Charles T. Leber, New York, N. Y. The laymen are: Harold A. Hatch, New York, N. Y., and Harrison M. Sayre, Columbus, Ohio. Dr. Buttrick is chairman. This Committee is given responsibility for relationships between the Church and Presbyterian conscientious objectors.

General Assembly on Liquor

Temperance Sunday, on October 31, challenges every Church in its pulpit and classroom and fellowship group to re-examine in the light of the Christian concept of personal character and social well-being, the personal and social products of the use of alcoholic beverages and of the liquor traffic. Pertinent to this theme for Presbyterians is the following section from the Report of the Standing Committee on Social Education and Action as adopted by the General Assembly, in May, 1943:

WHEREAS, at a time when the necessities of war yield no possible justification for the use of our man power, motor vehicles, gasoline, rubber tires, and other resources in the manufacture and distribution of such an unnecessary and destructive commodity as beverage alcohol,

THEREFORE, we recommend

That General Assembly respectfully urge:

1. That the President and the Congress take appropriate restrictive measures to be operative for the duration of the war.

2. That we commend those newspapers, magazines, and radio chains which have prohibited the advertising of liquor.

WHEREAS, the Presbyterian Church, in the words of the General Assembly of 1910 "has for many years maintained an unwavering opposition to the liquor traffic as an antisocial and economically wasteful industry, and to the use of beverage alcohol as a character-destroying personal indulgence, and as a betrayal of social responsibility,"

THEREFORE, we recommend

1. That ministers frequently and without equivocation lay before their people, and young people especially, the effects—physical, social, and spiritual—of the use of alcoholic beverage, calling upon every Christian to re-examine this matter as it affects his own home and home life to the end that all who bear the name of Christ may have

no part in the encouragement of a traffic which our Church has so consistently and unsparingly condemned.

2. That presbytery committees on Social Education and Action, in co-operation with other groups, work for regular and constructive teaching in the public schools as to the effect of alcoholic liquors upon the individual and upon society, and in the provision of suitable opportunities for social and recreational activities in which liquor plays no part.

3. That Christians keep informed as to the activities of the liquor traffic, and of the legal and social means of its control; and that they intelligently act upon proposed legislation in relation to the liquor traffic.

Christian World Order

It is easy at times to become so concerned with what national and world leaders do and propose that the importance of the multitude whose leaders they are supposed to be is lost sight of. Certainly in a democracy any cleavage between "the leading and the following" should be neither great nor sustained. It is to be recalled that grass digs its roots into the same soil as does the towering oak.

During November of this year, united Protestantism will engage in a concerted effort to stimulate the grass roots of the Church in the development of attitudes and activities in behalf of Christian World Order. This movement is important because it challenges the active participation of those of us who make up the nations "following." Certainly the United States will not contribute to a world order based upon Christian principles unless the people of its Churches are informed, concerned, and committed.

The General Assembly, in May last, stressed the urgency of this training program. The report of its Special Committee on a Righteous Peace declared: "We believe, therefore, that there lies upon the Church the inescapable duty of thinking in terms of the victory of righteousness and of planning for a righteous and enduring peace. There is no time to be lost if the people of our land are to be educated for the new day for which we pray." Through the report of the Standing Committee on Social Education and Action, General Assembly further urged that "throughout November our churches give special emphasis in home, church, and community to the study of the theme, 'The Christian Church and World Order,'" and to the observance of November 7 as Christian World Order Sunday. October is the time to make significant and careful plans for the November observance in our Churches, so that Church groups may become more effectively "the following" of the Prince of Peace.

Democracy in Labor Settlements

By T. Guthrie Speers *

WHEN its chairman, Sylvester Garrett, asked me to serve as a Public Member on the War Labor Board for the Third Region, my first feeling was like that of Gideon when the Lord called him to deliver Israel. I felt very much interested but terribly inadequate.

However, after serving for a number of months, I can truthfully say that I am glad I accepted the invitation and that I am being educated in many ways that ought to be good for every Christian and especially for a Christian minister.

The War Labor Board came into being to implement the "no strike, no lockout" agreement that was entered into by representatives of labor and industry right after Pearl Harbor. Then when the wage stabilization program was set up as one of the ways to combat inflation, the responsibility for administering wage adjustments under this program was placed in the hands of the War Labor Board. Settling disputes and dealing with requests for wage increases are, therefore, the two functions of the board.

Naturally the number of cases became so great that the single board in Washington was quickly snowed under. A process of decentralization then took place, and twelve regional boards were set up across the country to handle cases within their particular regions under instructions from the board in Washington.

The first thing that struck me was the significance for democracy of the make-up of these boards. They consist in twenty-four members, eight of which are appointed by organized labor, eight by industry, while eight are Public Members. In addition, there is a chairman who ranks as a Public Member.

This certainly is a democratic way to handle the situation. It is infinitely better for the present and for the future than to have some individual or bureau in Washington authoritatively telling labor and industry what each must do. Indeed, many of us believe that in these regional boards we are developing a pattern that has a chance of being carried on after the war is over. The very fact that an equal number of representatives of the three parties involved are forming the habit of discussing issues together and coming to decisions in which all accept the vote of the majority has tremendous significance for the future.

One cannot help feeling that many worth-while things are happening in these regional boards besides the ac-

* Minister, Brown Memorial Church, Baltimore, Maryland, and member of the War Labor Board, Third Region, and of the Committee on Social Education and Action.

tual decisions that are made. For one thing we all are making friends in groups where perhaps we had not previously had many. Sitting in the all-day meetings and exchanging ideas and opinions, going out to lunch together, calling each other by our first names, and in general getting better acquainted with personalities and points of view, is a healthy experience for us all. One hopes that as time goes on the three groups involved will come to trust each other.

Naturally, at the start there was much hesitancy on the part of both labor and industry to yield anything to each other lest the one take advantage of the other. But as time goes on it is possible to see a change coming over these men. While, as a matter of course, they do not agree on many points, the number of unanimous decisions that they make is astonishing; and as they get better acquainted each begins to recognize the sincerity of the other. They do realize that each expresses a point of view which for him is a very genuine one. And gradually a spirit of respect and trust is being developed. Each regional board could thus become a center of growing confidence that will be bound, in time, to affect a much wider area.

These benefits of the tripartite system and of mutual friendship are being spread also by tripartite panels that have been set up in many communities. Each group on the board makes nominations or appointments of representatives of their particular group in all the cities within the region. When a dispute occurs in some city the board asks the company and the union if they will be willing to have a hearing held before a three-man panel. If they agree, then a public representative is named as chairman of the panel, and a representative of labor and industry join with him in conducting the hearing. The recommendation of such a panel is sent to the regional board and finally acted upon.

Here again there is growing up in many cities a small group of men who are beginning to know each other, to understand more about the issues involved in such dispute cases, and to carry forward this same democratic method of facing problems together and settling them by vote of the majority.

It is only fair to say that this regional War Labor Board does not bear out the picture that many people have of a Government board made up of "those smart young men who tell everybody else what to do," but are unwilling to listen themselves. There are no such people on this board or on its regular staff. The men and women I have met are hard working and capable, eager to make the tripartite system work and, through it, to make a contribution to wartime production now.

Films for the Church Program

Selected by William S. Hockman *

THERE is only one reason for a Church to use visual aids," says Dr. Paul H. Vieth, of the Yale University Divinity School: "because they will increase the effectiveness of its work.

"Appeals to the eye have long been recognized as an important part of education, as evidenced by the use of textbook illustrations, diagrams, maps, and the like. Adding to these the use of a projector opens up vast new possibilities. An entire class or congregation can see the same picture at one time. With motion pictures such an illusion of reality is created that the audience is transported in imagination to the actual scenes. They become 'eyewitnesses' and respond emotionally to the action depicted.

"The picture is not simply an alternative to verbal teaching. It adds an element of concreteness which no mere words can give." [1]

An active social consciousness and concern is peculiarly dependent for its development on this sort of understanding of people and situations and the emotional response of the individual to them. Leaders in this field are therefore turning to films increasingly as a valuable medium for social education.

Because leaders who have already tested the effectiveness of films as a program technique as well as those who have yet to discover their usefulness welcome the suggestions of actual experience, we present here an annotated list of films, prepared by Mr. Hockman, the director of religious education in an active Church. "The list," he says, "comprises those films which I have used and which I believe others could use in the Church."

Films **

For Times Like These. 1 reel, sound. Free.

From Motion Picture Bureau, the Y. M. C. A., 347 Madison Avenue, New York, N. Y. The Bible presented as the unfailing source of the truth which will be needed in the solution of today's problems. The Bible is treated as news in a March of Time technique, with Lowell Thomas as narrator. Good for use with adults and young people to begin or conclude a meeting.

The City. 31 minutes, sound. Rental per day, $4.50.

From New York University Film Library, New York, N. Y. Slums are contrasted with planned housing developments. Scenario is good and commentation is

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* Director of Religious Education, Lakewood Presbyterian Church, Lakewood, Ohio.

[1] Introduction, *The Religious Film Association Catalogue of Films.* The Westminster Press, 35 cents.

An excellent source of information as to available films on a wide variety of subjects. Fully annotated. All films listed may be ordered through any Presbyterian Book Store.

** All films 16 mm., black and white.

thoughtful, informing, and challenging. One of the best documentary films thus far produced in the United States.

The World We Want to Live In. 2 reels, sound. Free.

From the National Council of Christians and Jews. Deals with the religious prejudices and racial discriminations which must not be in the world we want to live in. Can be used as a film forum with juniors and older groups. Adults will find it provocative and stimulating.

Peoples of Canada. 2 reels, 20 minutes. Free.

From Cleveland Public Library (for Cleveland organizations) or through The National Film Board of Canada, 84 East Randolph Street, Chicago, Illinois. Tells how men of many races and creeds from the Old World have united in building a new country—Canada. Shows how there may be unity amid cultural and racial diversity. Valuable for us in the United States because we, too, are one people from many lands. Useful with young people and adults.

Japanese Relocation. 10 minutes, sound. Free.

An Office of War Information film. Write to your nearest office or to the Film Division, O. W. I., Washington, D. C. A fair, factual, and interesting film on the evacuation of Americans of Japanese decent. No propaganda. Excellent for young people and adults. To be used in a program on what must be done now to find work and new homes for the evacuees.

Toward Unity. 1 reel, 11 minutes, sound. Rental, $1.50.

From Religious Film Association.[1] Was used to start off a round-table discussion on race prejudice with a high-school group in a Church on Sunday evening.

Lost and Found. 2 reels, 30 minutes, silent. Rental, $3.00.

From Religious Film Association.[1] Used to point up a discussion on the personal and social consequences of gambling by a group of high-school young people. Drinking and gambling debts take a boy and his best friend near the brink of ruin.

Family Affair. 1 reel, sound. Free.

From Motion Picture Bureau, Y. M. C. A., 347 Madison Avenue, New York, N. Y., or 19 South La Salle Street, Chicago, Illinois. Dr. Seliger, of Johns Hopkins, explains graphically the effect of the ethyl member of the alcohol family on living tissues. Can be used with all age groups above the primary. Convincing and useful in anti-alcohol education; can be used to spark an adult discussion on alcohol education in home, Church, and school.

It's the Brain That Counts. 2 reels, 20 minutes, sound. Free.

From Motion Picture Bureau, Y.M.C.A., 347 Madison Avenue, New York, N. Y. The newest of the alcohol films. Has drama and human interest. Visualizes the effect of alcohol on the brain. The story emphasizes the danger of the first drink and the culpability involved in urging others to drink. Useful with young people and adults, especially to introduce a discussion.

Plays for November

Three Episodes in American History, by Vernon Nash. Dramatic sketches on the theme of world government. National Peace Conference, 8 West 40th Street, New York, N. Y. 10 cents.

**This Night Shall Pass.* The triumph of love over hate in war. Walter H. Baker, Boston. 35 cents each.

**We Call It Freedom.* A play in one act on democracy in action. Friendship Press. 15 cents.

* Order from Presbyterian Book Store, Witherspoon Building, Philadelphia.

Sanctuary

Temperance Sunday, 1943 [1]

Worship Theme: "Confirm Thy Soul in Self-Control, Thy Liberty in Law."

Instrumental Prelude: "America the Beautiful." [2]

Call to Worship (*read responsively*):

Leader: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

Response: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

Leader: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"

Response: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful."

The Invocation and the Lord's Prayer.

The Hymn of Aspiration: "I Would Be True." [2] (*Written by Howard Arnold Walter at the age of twenty-two as a New Year's promise to his mother.*)

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

Responsive Reading: "O Beautiful for Spacious Skies." [2] (*To be read responsively by boys and girls, or the first lines of each stanza read by the leader with the response, "America, America," et cetera, read by the group.*)

Reading: "The Body, Lord, Is Ours to Keep," by Eleanor B. Stack.[2]

Prayer (*all the group uniting*). (*Written by William DeWitt Hyde, the former president of Bowdoin College, for his students.*)

"Give me clean hands, clean words, and clean thoughts. Help me to stand for the hard right against the easy wrong. Save me from habits that harm. Teach me to work as hard and play as fair in thy sight alone as if all the world saw. Forgive me when I am unkind, and help me to forgive those who are unkind to me. Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ. Amen."

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[1] The worship materials here presented are designed particularly for young people. They may be used by ministers or other leaders wishing to arrange their own services. The complete service, arranged by Rev. Stanley A. Hunter, D.D., minister of St. John's Presbyterian Church, Berkeley, California, is available in leaflet form for congregational or other group use under the title *Self-Control for Service*. It may be ordered from any Presbyterian Book Store at $1.00 a hundred.

[2] All hymns are found in *The Hymnal for Youth*, The Westminster Press, 1941, and other standard hymnals.

The Address: Self-Control for Service.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your spiritual service. And be not fashioned according to this world." *Rom. 12: 1, 2.*

The Offering.

The Hymn of Decision: "Once to Every Man and Nation." [2]

Once to every man and nation
Comes the moment to decide,
In the strife of truth with falsehood,
For the good or evil side;
Some great cause, God's new Messiah,
Offering each the bloom or blight,
And the choice goes by forever
'Twixt that darkness and that light.

Then to side with truth is noble,
When we share her wretched crust,
Ere her cause bring fame and profit,
And 'tis prosperous to be just;
Then it is the brave man chooses,
While the coward stands aside
Till the multitude make virtue
Of the faith they had denied.

By the light of burning martyrs,
Jesus' bleeding feet I track,
Toiling up new Calvaries ever
With the cross that turns not back;
New occasions teach new duties,
Time makes ancient good uncouth;
They must upward still and onward,
Who would keep abreast of truth.

Though the cause of evil prosper,
Yet 'tis truth alone is strong;
Though her portion be the scaffold,
And upon the throne be wrong,
Yet that scaffold sways the future,
And, behind the dim unknown,
Standeth God within the shadow
Keeping watch above His own.

A Pledge and a Promise (*all the group uniting*):

I will endeavor, at this time, when my country calls for my best, to "confirm" my soul "in self-control," helping my nation to find "liberty in law."

I pledge myself to train and discipline my body, that I may grow strong and able to meet the demands that youth in my generation must face.

I will inform myself concerning the part of liquor in traffic accidents and crime, in breaking up homes, in undermining character, in making men and women irresponsible in times when clear thinking is more necessary than ever before.

I will not be misled by the false claims of advertisers no matter how attractively presented in color pictures or by radio, encouraging me to regard liquor as normal or necessary.

I promise to study the effects of liquor on the human body and personality, and to work against the traffic which profits from others' weakness and wastes the resources needed to feed hungry children in a broken world.

I will keep alive my belief that God has a plan for humanity and the vision "undimmed by human tears" of a better world.

The Hymn of Promise: "These Things Shall Be." [2]

The Benediction.

The Postlude: "Once to Every Man and Nation." [2]

[2] All hymns are found in *The Hymnal for Youth*, The Westminster Press, 1941, and other standard hymnals.

World Order Sunday in the Churches

By Herman J. Sweet *

A NEWS dispatch from London, under date of July 13, pays high tribute to the Church in Holland as the center of growing resistance to Nazi dishonor and oppression. Says the writer: "With this united Church front against German oppression has come an inevitable surge in influence of all Churches in Holland." Of such nature are the persistent reports from all parts of occupied Europe and even from within Germany itself, where the Church has been the only strong voice against the paganism of the Fascist State.

In America the program of the Federal Council's Commission to Study and Bases of a Just and Durable Peace—with John Foster Dulles, eminent Presbyterian layman as its chairman—is supported by the efforts of many denominations.

One of the most significant actions taken in a major Church body in recent months was that of the Presbyterian General Assembly in commending the work of the Commission and specifically its statement of political propositions which underlie a Just and Durable Peace, known as the Six Pillars of Peace. The Assembly also called for support of the Christian Mission on World Order, which will conduct more than one hundred one-day conferences on the Christian Bases of World Order throughout the nation in the period November 1–20, under the sponsorship of the Federal Council's Commission and five other interdenominational Protestant organizations. The General Assembly recommended the observance of Christian World Order Sunday in co-operation with other Protestant Churches and urged that throughout November "our churches give special emphasis in home, church, and community to study of the theme, 'The Christian Church and World Order.'"

Local Church Observance [1]

The Fivefold Purpose:

1. To make all Christians aware of the tremendous stake the Christian Church has in the peace to follow this global war.

2. To arouse Christians to the need for a great spiritual awakening if we are to meet successfully war's aftermath of despair, war weariness, privation, and hate.

3. To initiate study and discussion that shall produce an informed public with convictions and the courage to stand upon them.

* Director of Leadership Education and Church School Administration, International Council of Religious Education, Chicago, Illinois.

[1] For program materials see "Study and Action," p. 33.

4. To encourage serious attention to the problems of industry, government, and community life; race relations, class strife, and other tensions within our own nation, which threaten our democracy and our leadership for peace and freedom among all nations.

5. To enlist local Churches in appropriate action to redeem the local community in America from moral deterioration and social decay.

Program Suggestions

We should keep two objectives in mind for this observance: (1) It should impress upon our people that without reference to God's will and without spiritual undergirding no plan will bring enduring peace; (2) it should launch a definite program of study and discussion which will create fellowship in fair and open search for truth and understanding. Such a program might include:

In the Church Service

1. A sermon on "The Christian Bases of World Order" or "The Spiritual Foundations of Peace."

2. A worship service of ecumenical nature stressing the universality of the Christian faith and of the Church.

3. A Sunday afternoon or Sunday evening forum or panel discussion introducing the Six Pillars of Peace.

4. A literature display of books, pamphlets, and leaflets. Reading clubs formed for certain books.

5. A series of Sunday-evening discussions in small groups.

6. A definite plan for participation by the congregation in relief and reconstruction abroad.

The Church School

1. Worship services on the theme.

2. Discussion of Christian World Order in Sunday School classes.

3. Launching of elective courses of several weeks' duration in all youth and adult classes, using the packet discussion guide *The Christian Church and World Order: Study II, Nations United for Peace."* [2]

In Youth Groups

1. Special speaker on what youth may do to help to win the peace.

2. Panel discussion, on "The World We Want" inviting, where possible, nationals or members of other races to participate.

3. Where men and women in service are available, enlisting some of them in a panel discussion on "The World We Are Fighting For."

In the Home

1. A service of thanksgiving for family security in a world where millions of families are now broken, a committee or the pastor to prepare and mimeograph the helps for such a service.

2. Entertaining in the home persons of other races or nationalities as a furtherance of understanding and good will.

3. A self-denial meal with the amount saved going to relief of war-stricken families.

In the Community

The unity of the Christian Church in spirit and action is one of the essentials for a Christian world order. A great evening ecumenical service for the community would be a fitting climax for Christian World Order Sunday.

[2] Order from any Presbyterian Book Store. Price, 35 cents.

The Workshop

Young People in Social Action. Blairstown Conference, one of the largest and oldest Presbyterian Young People's Summer Conferences for seniors and young people, was chosen as the laboratory for an experiment in Social Education and Action during the past summer. Dr. Ralph N. Mould, Minister of the Second Presbyterian Church, of Germantown, Philadelphia, was the leader, and from his report of the plan and the projects carried through we take the following interesting excerpts. The alert Social Education and Action leader of young people or older people, for that matter, will, we feel sure, find here stimulating and practical suggestions for use in his own Church, community, or presbytery:

From the Report

It was therefore gratifying to find that, even in competition with interest groups and the recreation period, 28.8 per cent of the conferees (or 77 out of 267) elected Social Action. Because of other demands, however, our effective Social Action force came to number 68 delegates and 4 faculty leaders.

FIVE SOCIAL ACTION PROJECTS—described in reverse order of their Christian social significance:

1. *Farm Help.* Because the Blairstown environs offers only small dairy farms requiring specialized skills, and transportation and time were important factors, only one not too significant project of this type was developed. For two afternoons 6 delegates went to a farm 5 miles from the conference grounds where they worked a total of 24 man hours weeding a large patch in a truck garden that had been getting beyond local help. Since the owner paid prevailing wages the delegates decided to devote the amount to the War-time Service Fund. One other value worth mentioning was the contact of city delegates with farmers.

2. *Surgical Dressings.* For 4 afternoons per week, 18 girls assisted the local Red Cross chapter in the Presbyterian Church by making 804 surgical dressings. Something of the needs and outreach of the Red Cross was learned, and the city-village relationship was valuable.

3. *Campus Upkeep.* This year, for the first time at Blair, every delegate did his own bedmaking and tidying, such as it was. Also, 25 delegates waited table for which each received a $6 rebate on board and room charge. In addition, for about 1½ hours each afternoon, 12 boys worked to put into usable shape 4 tennis courts that had not been touched all spring because of labor shortage and rain, and gave some attention to the ball diamond. The chief value of this project was in giving the participants a sense of responsibility, the pleasure of contribution toward the conference recreational program, and a feeling of having rendered Blair Academy, our host, something of a needed service.

4. *Toys for Japanese-American Children.* A group of eight girls and a leader spent more than an hour each day in making simple toys for youngsters in relocation centers. Since the group worked around a large table there was ample opportunity for the discussion of the plight of this minority, many of them Americans and Christians. The toys were displayed outside the dining hall one evening and later sent to Rev. Donald Toriumi, Japanese pastor working with his people at Heart Mountain Relocation Center, Cody, Wyoming. They were accompanied by a friendly letter addressed "To the Boys and Girls at Heart Mountain," and signed by the members of the group.

5. *Religious Rural Survey.* From

Blairstown there loops out and back a 9-mile country road along which live some 85 families, most of whom have no Church relation. A house-to-house survey was set up, with the use of cards supplied by the Federal Council of Churches to ascertain names, ages, Church membership or preference, et cetera. Though final deductions have not been drawn, there is a distinct possibility of the two Blairstown Churches —Presbyterian and Methodist—running jointly a free bus service Sunday mornings to bring these country children and adults to Sunday School and Church service. This project enlisted the enthusiastic labors of 27 boy and girl delegates. Each day there was lecture and discussion for at least one half hour to acquaint the group (again, mostly city dwellers) with rural conditions particularly as they affect religious life. The local Methodist minister, a country farm agent, and a school nurse came before the group to share information and ideas. Other evident values came as the delegates, going two by two, visited and talked with members of the farm families. Each day there was a period when "experiences" were evaluated and pre-eminently there came a fresh recognition of the Church's responsibility for rural people.

Other Social Action at Blair. (1) Dr. Frank Wilson, Dean of Lincoln University, as vesper leader, made a fine indirect contribution to Christian racial equality as a Negro of transparent Christian devotion and cultural attainment. (2) Interest in problems of race relations was keen, because the Detroit race riots were used as a springboard for a brief presentation of the work of the Department of Social Education and Action during one evening program. (3) Support of Presbyterians in Civilian Public Service was explained, and voluntary gifts for them totaled $18.18. (4) The pageant *Good Will Toward Men*, given one night, struck upon the abiding Christian concern for peace. (5) A marked trend in course selection toward basic social problems was apparent.

Check These Projects!

I. November, 1943.

Plans for study and action on World Order during November should be under way. Social Progress for September outlined a program and listed materials, and others are listed on page 33 of this issue. Check on plans for the following:

1. Observance of Christian World Order Day—November 7—in Church and community.
2. World Community Day. Observed in all Church women's groups of the community.
3. Small study groups of men, women, and young people, using study packet, *The Christian Church and World Order: Study II, Nations United for Peace*, based on *Six Pillars of Peace*.
4. Radio broadcasts over local stations, using the scripts *Conversations About World Order*.
5. Family discussion groups, using *The Christian Family and World Order*.

II. Community Clinic.

The last Sunday in October will bring forcibly to the attention of the Church the alcohol problem. In the pamphlet *Community Clinic*, from which the article on page 9 is taken, Wilbur La Roe, Jr., discusses three other threats to the welfare of the community. The interest and concern generated by the services on Temperance Sunday may start a small group of men in the Church on a more thorough study of the life and needs of the community. Such study and resulting action may be guided by the suggestions following each chapter in the *Community Clinic* pamphlet. The article, "Could Your Community Change?" in the September issue of Social Progress suggests interesting projects and method.

About Books

What Is Religion Doing to Our Consciences? by George A. Coe. Scribners. $1.50.

The impact of recent times has led Dr. Coe to re-examine various aspects of his position on religion in life, and this he does with stimulating insight. He asks, "What is Christianity?" and finds from history that what we make of it today is just as much a part of the answer as what those of any other previous century have made of it. What we make Christianity to be is compounded of concepts inherited from the past and the data of today's situation. "The present is an original primary determiner of the going religion of each of us." This changing situation produces "ambiguities" within us, not only about the application of previously held concepts, but about our insight as to the concepts themselves. While confusion accompanies such ambiguities, the latter are in effect great creative opportunities for spiritual and ethical adventure.

Dr. Coe finds that the contemporary situation is characterized, not only by the problem of determining what is good and what is evil, but also as to who is to decide between these two. This leads the author into a fruitful exploration of the spiritual and social problems that confront democracy.

This book is both provocative and constructive. It deals with issues that must be faced, and it orients the reader toward these issues from the perspective of prophetic religion. C. P. H.

God Is My Co-Pilot, by Robert L. Scott, Jr. Scribners. $2.50.

This is the personal narrative of a colonel in the United States Army Air Corps, and it is entirely his own work—no ghost writer ever got near it. "His story," says Major General C. L. Chennault in his Foreword, "is a record of persistence, determination, and courage from early boyhood. Having determined early in life that he had to fly, he overcame all obstacles in the way to the attainment of his ambition."

Colonel Scott tells of his adventures directly and honestly: piloting a Flying Fortress across the vast Atlantic through equatorial storms and by a new method of navigation that failed him; fighting the Japanese virtually singlehanded over Burma, using antiquated equipment to meet the onslaughts of a modern enemy; yearning for his wife and daughter at home in America while he fought to protect them from an aggressor; battling in the skies of China as commander of fighter pilots in General Chennault's China Air Task Force.

Many of the tales which Colonel Scott relates seem incredible, but they are told with such directness and sincerity that their truth cannot be questioned. Moreover, these stories come from a man who holds deep in his own heart the belief expressed in the title of his book—that his plane has carried an Unseen Co-Pilot, who, when Colonel Scott has needed help, has told him what to do.

THOMAS FRANKLYN HUDSON

Origins of the American Revolution, by John C. Miller. Little, Brown. $3.50.

One World, by Wendell L. Willkie. Simon & Shuster. $1.00.

The Book of the Month Club has performed a real service in combining two books that ought to be read by every American. One of them, Wendell Willkie's *One World,* is having a phenomenal sale and apparently will be read by mil-

lions, as it ought to be. John C. Miller's *Origins of the American Revolution*, this reviewer believes, should be read also, because the reader needs the perspective that comes from reading it in grappling with the problems raised by Mr. Willkie.

Professor Miller gives a thoroughly fair account of the events and ideas leading up to the Revolutionary War. He sketches an unbiased picture of the ignorance, selfishness, pride, and false ideas of superior rights on one side, and, on the other, ignorance, selfishness, and pride, all somewhat glorified by a high vision of human rights. "The merchants and the planters dominated the assemblies," says the author, "and although they carried on the struggle in the name of popular liberty, they had no intention of making the people sovereign."

A careful study of that struggle would help us to understand better the passions, prejudices, and motivations that prevent people from working together and thus prepare us to approach the problems of the peace as they are raised by Mr. Willkie.

One World to me was a breath of fresh air in a stuffy world. It is not fresh air in the sense that it is new. What is fresh and encouraging is to see a businessman-politician raised to the level of a statesman seeing a vision. Mr. Willkie was a brilliant, well-read man before he took his world trip. But that world trip seems to have turned intellectual knowledge into flesh-and-blood reality. He knew before about the hungry, homeless, ignorant, oppressed people of the world. Now he feels them and has caught the sense of their demand for freedom. He feels the ground swell of the rising tide of what Henry Wallace calls "The Century of the Common Man."

The result is a clear call for Americans to rise and live up to the idealism they have long professed. Mr. Willkie sounds the call not on the basis of pure idealism but on the basis of hard realism. He sees the movement of vital, powerful peoples and realizes that we either must create a co-operative postwar world or face clashes of power that will reduce what we call civilization to a shambles. And he frankly says that American policy, thus far, seems to be one of blind expediency that threatens dire consequences.

Some will discount Mr. Willkie and say he can speak in terms of lofty ideals because he is not in power and does not have to make the compromises that political responsibility entails.

Perhaps that is true. Read Wendell Willkie's book and decide for yourself; but first of all read John Miller's *Origins of the American Revolution.*

HUBERT C. NOBLE

Outlines of the Future: World Organization Emerging from the War, by Henri Bonnet. World Citizens Association. Paper, 25 cents.

This is the third of a series of studies on the United Nations organization, principles, and policies, the first two being *The United Nations: What They Are, What They May Become* and *The United Nations on the Way.* Now that more than a year and a half has passed since the organization of the United Nations, it is possible to discuss more definitely the results of co-operation among them; to see the direction which future co-operative action should take in the light of constantly expanding areas of operation; and to determine the adequacy of the present organization as a basis upon which can be erected a more complete framework for postwar international organization and co-operation.

The opening chapter on "War and Constructive Change" closes with this statement: "No idea could be more fatal than to consider the United Nations as only a war machine. While creating all kinds of instruments of war, they have also proclaimed new principles of far-reaching scope and consequence, and they must live

up to such principles." The problems involved in living up to these principles is the subject matter of this study. This and the preceding volumes in the series will prove illuminating to all students of postwar world order. E. G. R.

U. S. Foreign Policy, by Walter Lippmann. Little, Brown. $1.50.

Walter Lippmann has made an important contribution to American thought on Amercian foreign policy. He makes clear an approach that will be hailed by many and disavowed by many, but for an intelligent understanding of the subject by even the average thoughtful person the book should be read.

The basic thesis is that a foreign policy exists only where commitment and power (ultimately that means military power) are matched. For example, our taking the Philippines was a commitment, but we did not go on to build up a military power to defend that commitment. The fact that since 1898 the United States has vastly expanded its commitments without at the same time building up its power leads Mr. Lippmann to emphasize that we have been and are without the essentials of a foreign policy.

Mr. Lippmann nowhere is disposed to call for a re-examination of our commitments; his concern is rather that we should act in accordance with the power made necessary in the light of such commitments. Starting with the primacy of our national self-interest that now includes an imperialistic outreach, Mr. Lippmann calls for the strongest kind of relationships between ourselves and Great Britain and Russia. Just where the United Nations, or where the greater unity that would truly represent world order, come into the picture, is left to speculation.

Here is "realism" after the style of power politics. It is not the "realism" of the interdependence of all the nations. For the clarity of its thinking and the ability of its presentation of a point of view that is important, Mr. Lippmann's book deserves reading by those who adhere to both interpretations of "realism." C. P. H.

Brothers Under the Skin, by Carey McWilliams. Little, Brown. $3.00.

"The realization that this is not merely a war for survival but that it is a people's revolution grows slowly but steadily . . . in the consciousness of the American people. 'This is a fight,' as Vice-President Wallace has so eloquently said, 'between a slave world and a free world.' . . . Not only is the struggle world-wide in scope, but it cuts across national lines and also across racial groupings."

So begins Mr. McWilliams' introduction, in which he defines the problem to which his book is addressed. He reminds us not only that the colored peoples of the world are on the march, but that America "traditionally a nation of nations," is at the very center of this conflict. "It is pre-eminently our assignment," he declares, "to demonstrate to the world that peoples of diverse racial and national origins, of different backgrounds and many cultures, can live and work together in a modern democracy. . . . If we fail at home, we are not likely to succeed in the world."

The author develops this theme through a series of chapters each considering one of the colored minority groups in America. These include not only the Negroes but Indians, Chinese, Mexicans, Japanese, and others, all of whom, as Mr. McWilliams shows, have been the victims of economic exploitation, social and political discrimination, and cultural disorganization and frustration.

What is to be done to combat this threat to the present world-wide struggle for man's freedom and to the future of our own country? The author gives his answer in an "Outline of Action": "To go

forward with the unfinished business of democracy." Written vigorously, in Mr. McWilliams' characteristic style, this is a stimulating book on one of the most pressing postwar issues. E. G. R.

The New Philosophy of Public Debt, by Harold G. Moulton. Brookings Institution. $1.00.

American fiscal policy has a definite philosophy toward the public debt. It accepts some debt as being necessary and desirable, as indeed an expansion of the indebtedness at times may be. But along with this there are two fixed points in this philosophy: that efforts must be made to reduce the national debt and to balance the budget. This is what the author calls the *traditional* view.

Of late years a *new* philosophy has found able supporters. It is that a growing public debt may be needed to effect a rising national income, and that in the light of a rising national income, a balanced budget becomes of secondary importance, for its costs will be serviced from the increased taxes available from the expanded national income.

The author upholds the traditional view. He contrasts it with the new position, points out the dangers in the latter, and argues against its main assumptions. This he does with a high seriousness, for fiscal policy underlies national stability and prosperity. The traditional and the new philosophies are in sharp contrast, and the choice made between them will have far-reaching consequences.

While the author's treatment is, of necessity, somewhat technical, he writes with clarity and conviction on this specialized but highly important subject of fiscal policy which has practical implications for every citizen. C. P. H.

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Ten Books on World Order

Christian Bases of World Order. The Merrick-McDowell Lectures at Delaware Study Conference, 1943. $2.00.

Religion and the World of Tomorrow, by Walter W. Van Kirk. $1.50. Political, economic, and social problems discussed from the point of view of American Protestantism.

Christianity and Social Order, by William Temple. Penguin Books, 25 cents. The role of Christianity in the establishment of world order.

A Time for Greatness, by Herbert Agar. $2.50. The moral and spiritual values involved in the problems of future peace powerfully presented.

Conditions of Peace, by Edward H. Carr. $2.50. One of the best books in the general field of postwar problems.

One World, by Wendell L. Willkie. Boards, $2.00; paper, $1.00. An interesting summary of Willkie's recent trip around the world.

Problems of Lasting Peace, by Hoover and Gibson. $2.00. The reflections of two statesmen who had practical experience of these problems after the First World War.

Economic Union and Durable Peace, by Otto Tod Mallery. $2.00. An attempt by an idealist to frame a plan for adoption by the practical world.

The Peace We Fight For, by Hiram Motherwell. $3.00. Special attention given to immediate postwar problems.

Goals for America: A Budget of Our Needs and Resources, by Stuart Chase. $1.00.

Order all books from any Presbyterian Book Store.

Current Films

These estimates of current films are offered in response to the action of the General Assembly, 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations are based on "Selected Pictures" issued by the National Board of Review. Their inclusion in this listing is not to be construed as recommendation but as the best available comment on current films.

Phantom of the Opera—with Nelson Eddy, Susanna Foster, Claude Rains. (Universal.) An elaborate version of the old story of the crazed violinist who haunts the Paris Opera House, killing all who stand in the way of the young singer he loves. Beautiful costumes, splendid sets, and lovely color make the film a delight to the eye and no less satisfying are the three musical spectacles, produced in the best operatic manner. All of this mutes considerably the horror of the tale, leaving just enough of the story to add drama to this impressive production. **Family.**

This Is the Army—with men of the Armed Forces and George Murphy, Joan Leslie, Ronald Reagan. (Warner.) A striking technicolor spectacle that does full justice to the stage show, retaining most of the original songs, dances, comedy, and entertaining nonsense, and employing the camera to attain new effects not possible on the stage. Numberless screen stars are in the cast, but the show really belongs to the men of the Armed Forces, who do good work throughout to make *This Is the Army* rate high both as entertainment and as Army propaganda. **Family.**

Claudia—with Dorothy McGuire, Robert Young. (Twentieth Century-Fox.) This sympathetic portrayal of American family relationships pictures pleasant, decent young married life, animated with comedy and warm emotion. It is the story of a young girl wife who clings happily to both husband and mother until the shock of her mother's fatal illness suddenly makes of her a mature woman. Close adherence to the source play by Rose Franken restricts somewhat the movement, both as to settings and action, and there is a bit too much talk, good though it is. These, however, are minor flaws in this ably directed film, rich in human interest and good acting. **Mature.**

Watch on the Rhine—with Bette Davis, Paul Lukas. (Warner.) The film version of the well-known play by Lillian Hellman seems to have lost nothing of the strength or significance of the original story of the German underground movement. This is due, largely, to the well-written script and the excellent acting of Paul Lucas, who, as the anti-Fascist leader, dominates almost every scene. The film follows the play closely with one unfortunate exception—a new ending which, following a powerful climax, seems somewhat weak and ineffectual. **Mature.**

Arctic Passage. (RKO Radio.) An excellent description of the Alaska Highway—the incredible feat of its building, its use by the Army and by the pioneering civilians who are settling the country beside it. **Family.**

People of Russia. (Metro-Goldwyn-Mayer.) The development of the Russians between 1932 and 1940 is strikingly illustrated by excellent pictures taken at both times. **Family.**

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INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, 203 N. Wabash Avenue, Chicago, Illinois.

International Journal of Religious Education, special Christian World Order issue, October, 1943. *15 cents.*

UNITED COUNCIL OF CHURCH WOMEN, 156 Fifth Avenue, New York 10, N. Y.: ***World Community Day—A Program for Women's Groups.*** *10 cents.*

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